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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in

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VOLUME 41. CHICAGO, APRIL 28, 1898.

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The Heart of the Tree

What does he plant who plants a tree?
He plants a friend of sun and sky;
He plants the flag of breezes free;
The shaft of beauty towering high;
He plants a home to heaven anigh
For song and mother-croon of bird
In hushed and happy twilight heard —
The treble of heaven's harmony —
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants cool shade and tender rain,
And seed and bud of days to be,
And years that fade and flush again;
He plants the glory of the plain;
He plants the forest's heritage;
The harvests of a coming age;
The joy that unborn eyes shall see —
These things he plants who plants a tree.

What does he plant who plants a tree?
He plants, in sap and leaf and wood,
In love of home and loyalty
And far-cast thought of civic good —
His blessing on the neighborhood
Who in the hollow of his hand
Holds all the growth of all our land —
A nation's growth from sea to sea
Stirs in his heart who plants a tree.

H. C. BUNNER.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.
Chicago.

THE ILLINOIS
LIBERAL CONGRESS OF RELIGION

CO-OPERATING WITH THE

NATIONAL LIBERAL CONGRESS

TO BE HELD AT SPRINGFIELD, ILL., MAY 11 AND 12, 1898.

The Call.

The Illinois State Congress, which was organized at Streator, in 1895, and subsequently met at Freeport and Aurora, will convene this year at Springfield.

We herewith cordially invite all the societies which have previously affiliated with us and all other societies which are in sympathy with this movement to send delegates and we urgently solicit the attendance of all Ministers and Laymen who rejoice in the fraternization of the sects and who are zealous for the promotion of the universal truths common to all religions. We assure every one of a fraternal welcome, a hearty greeting and a free platform.

JOSEPH STOLZ, Pres't
157 Forty-Second Place, Chicago.

W. A. COLLEDGE, Treas. AURORA.
A. N. ALCOTT, Sec'y, CHICAGO.

Announcement of Local Committee.

All meetings will be held at the State House.

The headquarters of the Congress will be at the Hotel Palace, corner Washington and Fourth.

Springfield is reached from the north by Illinois Central and Chicago & Alton; from the east, by Wabash, and the south, by B. and O. Ry.

Hotel rates at Palace have been reduced for members of the Congress and delegates. As far as possible all who have been invited and all who have expressed their willingness to attend the meetings will be met at trains by committee and escorted to hotel.

Let all those who have the interest of the Congress at heart attend the meetings, and in the spirit of fraternity, freedom, and peace learn the lessons of brotherhood and fellowship of humanity.

ALBERT MEYERS, RAY HILLER,
GILBERT WARREN, SUSAN WILCOX,
ALBERT SALZENSTEIN, JOSEPH LEISER,
FRANK GODLEY,

Committee of Arrangements and Transportation.

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest times, on farthest shores,
Beneath the pines or palm,
One Unseen Presence she adores,
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love, her communion cup.

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make her pilgrimage.

O living Church, thine errand speed;
Fulfill thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!

—SAM'L LONGFELLOW

THE PROGRAM

WEDNESDAY, MAY 11th.

OPENING SESSION.

8:00 p. m. Welcome to the Congress on behalf of the State and the community by Hon. John M. Palmer.

Response by Rabbi Joseph Stolz, President of the Congress.

Opening Sermon by Hiram W. Thomas, D.D., President of the general body—The Liberal Congress of Religions.

THURSDAY, MAY 12th.

FORENOON SESSION—RELIGION OF SOCIOLOGY.

9:30 a. m. THE CHURCH IN EVERY DAY LIFE—W. H. Noyse.

Discussion: Rev. T. P. Byrnes of Geneseo, Dr. F. E. Hageler of Spingfield, and others.

11:00 a. m. WHAT FREE RELIGION OFFERS TO TAKE THE PLACE OF THE OLD—By Rev. R. B. Marsh of Peoria.

Discussion.

THURSDAY, MAY 12th.

AFTERNOON SESSION.—EDUCATIONAL.

2:00 p. m HOW TO TEACH RELIGION TO THE YOUNG—By G. B. Meade of the University of Chicago.

Discussion: Prof. G. Bamberger of the Jewish Training School, of Chicago; Miss Baumgartner of Springfield; Prof. S. M. Englis, State Superintendent of Instruction, and others.

EVENING SESSION—LOOKING ACROSS THE LINES, OR THE FRATERNITY OF RELIGIONS.

8:00 p. m. For Judaism, Moses P. Jacobson of Chicago.

For Unitarians, Jasper L. Douthit of Shelbyville.

For Jainism, India, Pundit Lahan of Chicago.

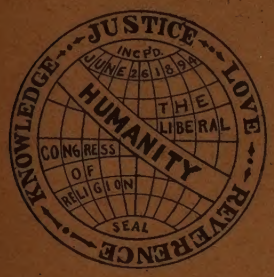
For Congregationalism, Francis R. Davis, pastor Congregational Church, Springfield.

For the Liberal Congress of Religion, The Secretary, Jenkin Lloyd Jones of Chicago.

Closing address by the Chairman.

THE NEW UNITY

VOLUME XLI. THURSDAY, APRIL 28, 1898. NUMBER 9



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

To An Elm Tree.

O you exceeding beauty, bosomful
Of lights and shades, murmurs and silences,
Sun-warmth, dew-coolness, —squirrel, bee and bird,
High, higher, highest, till the blue proclaims
Leave earth, there 's nothing better till next step
Heavenward!—so, off flies what has wings to help!

—ROBERT BROWNING

The Church Economist, a valuable weekly, the mechanics and economies of church activities, reminds its readers that this is the time to see after church house-cleaning and repairing. The summer will soon be here and in the city churches the trustees and workers will soon be scattered. Now is the time to make plans.

It is estimated that the plant of the Polychrome Bible, when completed, will have cost one hundred and twenty-five thousand dollars. The edition will consist of thirty volumes. The Book-Sellers' League reports great increase in Bible sales, over a million dollars have been expended this year in new editions. Much of this money has been invested under the direction of scholars and scholarly criticism. This shows how baseless is the apprehension that modern thought, rational criticism and progressive teudencies are destructive to Bible interest and Bible power. Here as elsewhere

"The Learned eye is still the loving one."

The New York Charity Organization is beginning at the right end in providing a training school for those who wish to become helpers of men. A regular course of study has been provided, and reading lists prepared. The tuition is free, but students are required to give at least four weeks service to district work and to give personal care to one or more families. Mr. Hunter, Superintendent of the South side districts in Chicago, is following in the same line, by giving a series of talks on the "History of Charity," beginning with the ancient world, carrying it down to modern times.

We are glad to hear that the Western Reserve University of Cleveland has a department in "Household-Economics," and that Mrs. Ellen H. Richards, professor of chemistry in the Institute of Technology of Boston, is secured as one of the lecturers. The school that emphasizes this department, all the way from the preparatory seminary to the university, is the school that has special claim upon the patronage of the public. To the student of educational institutions, the household-economic departments to be found at Purdue University, Lafayette, Ind.; the Kansas State Agricultural College, the new Bradley Polytechnic Institute at Peoria, the Menominee Manual Training School, the Domestic Science Hall of the Hampton Institute, and such experiments as that successful one which we alluded to in a recent number—the Girls' Training School at Athens, Tenn.—are luminous spots. Let the schools profit by these examples and the public look well to the work in household-economics.

On our second page will be found this week the programme of the Illinois State Congress. It will be worth while going to Springfield to hear and see the stalwart ex-Senator of Illinois, John M. Palmer, one of the leading men of the nation. In addition to this there will be the pleasure of hearing Dr. Thomas, Rabbi Stolz, Professor Bamberger, Jasper Douthit, T. P. Byrnes, Professor Englis, State Superintendent of Public Instruction, and other equally representative men. Study the programme, and meet us at Springfield. This week the editor is at the Iowa congress. Next week he will be at the Michigan rally; then the Unitarian rally at Chicago; after that on to Springfield. Let Illinois keep well to the front.

Our readers will consult the news column of this issue and thereby note the good things prepared for those who are to gather at Grand Rapids next week. Surely a fraternal array of Jew and Gentile, Unitarian, Universalist and Independent. It is evi-

dent that the diversity is only in the name. We predict a unity of spirit and a surprising harmony of sentiment and thought. "Whom God hath joined together let no man put asunder."

A writer in *The Church Economist* gives an elaborate study of the "church tramp," the man or woman who holds "peculiar views," or who are a little "unsettled in their plans," or are "not quite ready to settle down," and so keep rotating from church to church, without recognizing their obligations to any and contributing to the strength of none.

The war is on. The dread arbitrament of the sword is appealed to. That long suffering Cuba appealed mightily to the sympathy of the United States goes without saying. That it was the duty of the United States to heed the cry of the starving women and children just off our shore, we have often urged. That there was another and better way of doing it than that now undertaken, we urge and still believe. Of the final result there can be no doubt, and that good will come of it we also have no doubt, for the power that overrules wrong into right and "maketh the wrath of men to praise him," will bring love out of hatred and peace out of strife. But let no one take too light an estimate of the situation, or count too confidently upon a hasty termination. The road of war is a long one. In the battle front man's ultimate resources are invested. Distracted, impoverished, degenerate Spain, under the battle flag will become the united, devoted, and perchance the inspired Spain for the time being. Meanwhile it behooves us to keep not only our "powder dry," but our faith in God, which is faith in goodness—even in the Spaniard. Let us be just even to our enemies, and pitiful toward our foes. Already there are signs that the cry of the starving babes, women and children in Cuba is silenced in the louder roar of cannonry, and conquest, not mercy, is the more conscious motive. Let us pray for the wisdom that is just, the righteousness that is merciful, the patriotism that has a thought and care even for Spain.

We print in our "Notes from the Field" the detailed program of the Unitarian anniversaries to be held in Chicago on the 16th, 17th and 18th of next month. On the preceding Sunday, May 15th, the new Third Unitarian church will be dedicated, the sermon being fittingly preached by a former pastor, Dr. Savage, of New York. James Vila Blake will preach the opening sermon on Monday night. Tuesday will be given to the routine work of the Conference; Wednesday morning to the consideration of Sunday School problems, Miss Elizabeth Harrison and Mr. Eliot, of Milwaukee, leading in the discussion. Wednesday afternoon the thought session of the Conference will be given to a discussion of the place of Jesus in modern religious thought, the paper being read by Mr. Fenn and the discussion led by Rabbi Stolz. In the evening Mr. Savage will give the address on "Our Faith." It has been a frequent criticism of the programs of this Conference that they have been overweighted with problems and overcrowded with speakers. This year these critics (with which, by the way, we have never had large sympathy) will have a chance of testing their favorite theory. The session is brief, the topics few, and the room for spontaneous combustion abundant. Many will wait for the old call to arms in the spiritual fields and will watch for the leadership so long represented by the banners of Western Unitarianism. May they not be disappointed.

A subscriber asks for "further exemplification of the underlying philosophy of the anti-war articles" in this paper. We cannot here enter into fuller explanation than was offered in the long-meter discussion in a recent issue, but a part of the confusion lies in clothing a government or a nation with the simple personality of an individual. Spain is not a personality with a single motive, good or bad. Suppose it was the government that blew up the Maine—who is the "government?" If we could retaliate by shooting the queen, the prime minister, the general, or the secretary of war, or whoever were responsible for or cognizant of the act, possibly there might be some justification in the retaliation; but what war proposes to do is that in view of this high crime on the part of a dignitary, perhaps of one man in power, several thousand poor Spanish boys, sons of peasant fathers and mothers, trimmers of the vine and tillers of the soil, shall be sacrificed, and sacrificed only by the exposure of a similar number of American young men, most of them from the farms and the shops of the United States. It is a legitimate question to ask, How many of those who are now publicly clamoring for "war at any price," in public press and on public platform, have the slightest idea of enlisting themselves, and accepting the grim alternative of death in the hospital or in trenches for a salary of $16 per month? Our correspondent asks, "What about Mr. Salter's remark, that 'justice fails when its human agent fails?'" Here, again, we have an apt epigram, which is only half true. No man of our acquaintance has done more than Mr. Salter to prove that justice is rooted deep in the nature of things, and that it does not fail, even though men fail; but justice is a complex and not a simple thing in the present predicament. Can we kill the right man, or can we really save our honor, by sullying that of another? We believe in defending the helpless and in feeding the starving, and are willing, if need be, to die in the execution of this purpose. We are

willing to shoot, or are willing to be shot, if only we can be sure of shooting the real foe, or of being shot in the right cause. Not country, but humanity, not the honor of a flag, but the eternal equities of God. It is dangerous and deceptive work to argue with epigrams, but it is well to ponder at these times over the wisdom contained in George Eliot's sentence, "Patriotism is the virtue of narrow minds." Hence we prefer to fight with bread rather than with bullets, with patience, kindness, and the slow methods of reason, rather than with the violent methods of dynamite and powder. Even though our logic may be lame, our conclusions may be right. Reason is profounder than reasoning.

Troy, N. Y., continues to be the storm center of religious agitation in this country. We have already called attention to Mr. Crooker's ringing challenge to the *Outlook*, under the title of "The Fall of Lyman Abbott," and the *Outlook's* reply to the same. We have also alluded to Rev. Mr. Sawin's sermon of April 4th in the First Presbyterian Church of Troy, in which this Presbyterian makes large claims for the freedom of the Presbyterian Church and the latitude of its confessions. We have before us what might be called "a return shot" from the pulpit of the Memorial Presbyterian Church of that city, a sermon by the pastor, Rev. William Reed, entitled "Liberty and Loyalty in the Church," in which Mr. Reed joins with Mr. Crooker in calling for honesty, and sets forth in no mistakable language the criminality of the minister who consciously stays inside of a church enclosure after he has consciously outgrown its theological claims. He puts it in this way:

> What would you think of a man who accepted office under our government in a contract to maintain its constitution, who was appointed to an important post, say in command of a warship, and who, having been invested with authority and privilege and prerogatives, and having obtained a large influence over his command, should, when well out at sea, begin to undermine the faith of his forces in our government, proclaim what he considered a better system, tear down the flag in pretense of putting up a better, and in the name of liberty and greater light and love, pervert ship and crew to another state? You would justly call him a traitor with the utmost indignation at his course. But by what law or logic will you save a minister from a similar charge, if he take a similar course with the ship of the church committed to his care?
>
> It is the dishonesty of such a course that aroused the just indignation of the Unitarian minister, Rev. J. H. Crooker, and led to his able and vigorous exposition of it.

Under date of April 15th a further word from Mr. Crooker is published, in which he defends liberty, which is summed up as follows:

> With all the vehemence of my moral nature, I protest against claims to liberty which are not based on fact, and against practices which obscure the points at issue, and also obscure moral duties and produce heartaches. I remember the painful confusion of the child who asked: "Papa, if you do not believe in hell, why do you send me to a Sunday School where it is taught?" And in behalf of such sorrowing children, sure to be driven in this way from all religion, I enter my protestt
>
> I remember the young man whose heart had been wounded by the minister, who, in private, confessed his rejection of dogmas which he required that young man to profess in public on joining his church. And in behalf of these outraged souls, demoralized by such duplicity at the altar of religion, I cry aloud in denunciation. I remember the mental agony of the merchant who, when elected an elder and asked to sign the confession and pledge himself to dogmas that he had never believed and never heard from the pulpit, felt the sting of hypocresy and realized that for years he had been, in the eyes of the community, an advocate of a creed that he did not approve. And in behalf of these distressed minds, so often by such means made irreligions, I lift up my voice for absolute sincerity.

In all this, of course, our sympathies go with the position taken by Mr. Crooker and Dr. Reed, as proven by our word and practice. We cannot understand how honest men can desire to remain where their thought is not justified, but we do know that honest men can do and do do this, and we believe it is because of the shifting point of emphasis. What are the essentials? One thing we are sure of, that such controversies as this are ever in danger of making simple the issue that in the nature of things is very complex. The intellect may, if it is skilled and trained, reduce its perplexities to a yes or a no, but the heart cannot so eliminate and discriminate. We join in the call for intellectual integrity now as always, but we rejoice in the claim of these brethren that orthodoxy has room for the heterodox and that Presbyterianism is big enough and broad enough to include Theodore Parker as well as Paul, and that the Trinity is incidental and not essential to the faith of John Calvin, or words to that effect. God hasten the day when it will be so. When that day comes we may apply for membership in the Presbyterian Church, for we, too, would fain enter into the full inheritance of history and be recipient of the inspiration and the momentum bequeathed us by our fore-elders.

A curious but extremely valuable line of investigation has been taken up by Professor Howard, the United States entomologist. He tells us that a single female fly might become the ancestress, in a single season, of over four sextillions of flies; provided none of these were destroyed in the egg or larvæ. A line of these insects one mile long would only number one hundred and fifty-seven thousand nine hundred and fifty flies. A continuous column in single file around the globe would number three billions nine hundred and ninety millions of flies. The reader can do what he pleases with the balance of this family of a single fly. It is enough to know that they would reach around the globe over one trillion times. But the matter of importance to us is the experiments undertaken to discover some method of destroying these pests when they torture our domestic animals. Professor Howard says: "This can easily be done by sprinkling our stables and barnyards with kerosene." Any family can keep kerosene emulsion, always prepared; and spray it about, as the professor directs, with very little trouble. Or it might be as well to use pure kerosene oil—used with precautions against fire.

Arbor Day, April 29, 1898.

Tree-planting. How the phrase suggests intelligence, forethought, skill. How long is the perspective here suggested, how wide the range, how profound the significance.

"What a great thought of God was that when He thought a tree," said Ruskin.

"There is nothing in vegetable nature so grand as a tree, grappling with its roots the granite foundations of the everlasting hills, it reaches its sturdy and gnarled trunk on high, spreads its branches to the heavens, casts its shadow on the sward and the birds build their nests and sing among its umbragious branches," said Gen. Robert Lee while leaning against one of the great forest trees in front of Fredericksburg, under which his army was encamped.

How the poets marshal themselves before us at the suggestion of a tree. How Whittier, Longfellow, Lowell and Holmes loved a tree. Says Lowell "To a Pine Tree:"

"Thou alone know 'st the splendor of winter,
Mid thy snow-silvered, hushed precipices,
Hearing crags of green ice groan and splinter,
And then plunge down the muffled abysses
In the quiet of midnight.

"Thou alone know 'st the glory of summer,
Gazing down on thy broad seas of forest,
On thy subjects that send a proud murmur
Up to thee, to their sachem, who towerest
From thy bleak throne to heaven."

Bayard Taylor in his "The Palm and the Pine," thus describes the influence of these trees upon the Norse crusader that wooed an Arab maid:

"One born of fire, and one of snow.
And one impelled, and one withheld,
And one obeyed, and one rebelled,
One gave him force, the other fire;
This self-control, and that desire.
One filled his heart with fierce unrest;
With peace serene the other blessed."

But even the masters grow tame when they sing of a tree; the thing so outreaches the song. Human history gathers around the story of trees. Man accomplished his achievements under the shade thereof, and the story of these achievements are commemorated thereby. Indeed, there is but little marble or bronze on this earth whose antiquity is not ante-dated by some of the trees of the earth. The memorial places of the world are tree places. The Bo-tree in Ceylon is said to have been grown from the slip of the tree under which Buddha caught his vision of the path of virtue. The slip was carried to the island by the earliest missionaries, and its identity, it is claimed, is established by documentary evidence that reaches back three centuries before Christ. Its massive trunk and majestic branches have been tenderly propped and swathed for maay generations. For over two thousand years it has been the shrine towards which pilgrim feet have turned, and we believe to this day is a living monument to a great soul. There is a cypress tree in Lombardy whose antiquity is established by documentary evidence that reaches back forty years B. C. Botanists believe that some of the olive trees on Olivet shared the sunlight with the great prophet of Nazareth while he was giving to the hungry peasant souls the lessons of the lily and the mustard seed. Professor Gray estimated that the Sequoia of California are as old as Christianity, and some palm-trees are supposed to be as venerable as the pyramids. General Brisbin, in his book on "Trees and Tree-Planting," speaking of the African Báobab tree as the oldest and largest specimen of vegetable growth in the world, says:

"Adenson saw one in the Cape Verde Islands within whose trunk, overlaid by three hundred close layers of wood, he discovered an inscription carved by two English travelers three centuries before, and he estimated the age of the tree at 5,150 years. They still show in Mexico the cypress of Montezuma. When this hero entered, in 1520, it was then a tree of forty feet in girth and one hundred and twenty feet in height."

Amid all the wreck and ruin of Babylon there survives a willow tree that is supposed to be the sole relic of the glory of the reign of Semeramis. A Linden tree near the city of Neustadt, was the object of municipal care and protection for hundreds of years. It ante-dated the city, which was nearly destroyed in 1229. In 1408 a poem described its branches as being propped by sixty-seven stone pillars. In 1664 the pillars were increased to eighty-two; in 1832 to one hundred and six. At that time the trunk measured thirty-seven feet around six feet from the ground, and the terrible storm that wrecked it broke down the monument of eight hundred years. General Brisbin is authority for saying that there are oaks still living in England planted before the Norman conquest, 1066, and the Yew trees at Fountain Abbey and Ripon are still older, and one in Kent, it is estimated, has reached an age of three thousand years. While the walnut carries its history in its very name, for the early English fathers called it the gaulinut, the nut introduced from Gaul. Paris has an elm tree planted in 1605. Our own Charter Oak, that held concealed the charter of the city of Hartford for several years, placed there in 1667, went down before a storm in 1854, with its six hundred years or more upon its venerable head, furnishing material for what would doubtless amount to several car loads of walking sticks, snuff boxes, etc. The Peace Elm, under which William Penn closed his famous treaty, was two hundred and eighty-three years old when it went down in 1810. Washington's Elm at Cambridge still witnesses to the spot, though its leaf is faded. Even when life is gone

the substance of the tree abides. Egyptian timber ties are found over four thousand years old, and they are still sound.

But why need specify? Any tree, every tree embodies in itself an epitome of the miracle of life. Here on a grand scale is ever being constructed and maintained one of the high bridges of evolution. The bridge over which matter passes from the inorganic into the organic realm, at its feet the stolid substances of the mineral world; around its head the subtle and fluid gases of the same realm, whether as solid as water or as air, matter yet is insensate, unyielding, inorganic. But the tree lays hold of these substances and by some divine alchemy, which no one has explained, in the secret laboratory of the leaf, the mighty transformation takes place, and dead matter becomes alive. Here matter is transformed so that it evermore is the great storehouse of life, abounding, progressive, aggressive, increasing life. The cycles of evolution are traceable from the clay at the root of the tree, meeting the rain and the sun in the leaf, back again to grass, up again through bird and quadruped into the "man-child glorious." The final efflorescence of the tree : Shakespeare, Edison and Lincoln.

Such thoughts as these are suggested by Arbor Day, one of the most interesting and prophetic developments of our public school system.

Most of the states in the Union now provide that the governor shall set aside one day in the year to be observed by the public schools and other educational institutions as Arbor Day, on which day, with fitting accompaniment of song and speech and recitation, school grounds, public parks and highways, will be enriched by the planting of trees, shrubs and flowers. Wisconsin has led the states in adding to the tree interest a bird interest. The Arbor-Bird Day joins together what can not be separated long in thought or in fact. Friday, April 29, is Arbor Day this year. The superintendents of public instruction in many of our states, honor the day by publishing special annuals for the use of school children, pamphlets enriched with song and story, parable and science. Who can measure the far-reaching influence of these days? What fundamental work in religion is done by these servants of the public when they teach the children to appreciate the delicate conditions of life, to familiarize themselves with the laws of reproduction and growth; when their sympathies are sent out on lines so long that they far outreach the utmost limit of their own earthly career. James Russell Howell is remembered as saying a short time before his death, while leaning his trembling hand upon the trunk of a magnificent chestnut tree in his lawn, "I planted the seed of this tree, and my father was standing by to show me how." He who plants an elm, plants for his grandchildren. The child that puts a willow slip into the ground is throwing shade over cattle that will give milk to generations unborn. The child that is taught to deal with the germ-life of the maple and the hickory is unwittingly brought into co-operation with the most lasting forces and the most imperishable of earthly organizations.

Let the children be taught to plant trees by the roadside, in the front yard, along the alley; plant oak and elm, pine and maple, basswood and birch, any tree, only so that we plant only indigenous trees, trees that belong to our climate, for only such things grow. In thus pleading for tree-planting, we are not clear in our own mind as to whether we are pleading for trees material or trees spiritual. We do not care much about confusion, for the difference is not so great as it seems. The one will produce the other. In teaching our children the value of the one we will teach them the value of the other.

Garibaldi wrought for the liberty of Italy, and Garibaldi planted great groves of Eucalyptus trees in the malarial sections of Rome, and Garibaldi was magnificently successful in both ventures. Let us plant the Eucalyptus where the moral malaria festers. The Eucalyptus probably contains no mystic virtue, no "specific" of peculiar value. It is simply a great grower, a rapid transformer of muck into protoplasm, a splendid absorbent of mud and moisture, which it promptly transports into the great laboratory of green leaves, high in air, where the miracle creation takes place. What is the transforming power there? There is a stage in the development of science when a solution seems to have been reached by calling it "chlorophyl." But what is that? Nobody knows. It is a name with which to cover our human ignorance. It is another word for the divine mystery.

In 1860, France published a famous code for "the reforestration of mountains," by which its citizens are encouraged to work "for the general good." That we take it, is the task of THE NEW UNITY. This is the kind of missionary work that is true to nature. Let us plant trees "for the general good." Let us multiply the Arbor Days of the spirit. We must cease to be vagrants, despoilers of the ground, wandering bands of spiritual gypsies, profiting by what others have planted, devastating the fields of those who are to come after us by leaving a waste where we found a grove. Let us, like Abraham at Beersheba, plant a tree in the name of the Lord, with a thought of the everlasting God in our hearts.

Whoso escapes a duty avoids a gain.

—Theodore Parker.

Wisdom is repose in light.

—Joubert.

Notes by E. P. Powell.

The following is Mr. Carter's definition of millionaires: "Those who are most successful in the acquisition of property, and who acquire it to such an enormous extent, are the very men who are able to control it in the way most useful to society. They really own only what they consume. The rest is all held for the benefit of the republic. These men are really groaning under a servitude to the rest of society, and society really endures it because it is best for them that it should be so." To which Mr. Carnagie adds: "Here is a remarkable fact, that the masses of the people in any country are prosperous and comfortable just in proportion as there are millionaires." He then attributes the fact that in Great Britain people are better off than in any other part of Europe to the other fact that there are more millionaires in England than in the whole of the rest of Europe. This logic does not hinder the people from inquiring how it is that our great corporations and trusts are able to manipulate legislation, and control the destinies of the people in the interest of investments. It is an unhappy fact that a millionaire is just as fond of his millions a if he could eat and drink them.

Superintendent W. B. Powell, of Washington, gives in the April number of *Education* an article of unusual importance on the medical inspection of schools. It is a dangerous experiment to bring into close personal contact children from all sorts of families, both as to the moral and physical results. Mr. Powell urges that conditions exist often in school-rooms and school-yards which lead not only to contagious diseases and infections, but to chronic impairment of health. He shows the folly of the state taking care of blind and deaf, while no care is taken to prevent the increase of other impairments of the physical conditions of the children. He holds that medical inspection of schools and school-children would be a practical way of giving physiological information, which we are now anxiously endeavoring to impart by means of books.

We are not likely soon to get to the end of trouble with the Sheriff Martin case. Any one who reads the German papers will find them unanimous and emphatic in their condemnation of the acquittal. The *Westliche Post*, of St. Louis, says: "The acquittal of this gang of hired assassins looks like a declaration of complete bankruptcy on the part of our demoralized administration of justice. Sympathy for the crushed people of Cuba is hypocrisy when expressed by papers which have not a word of censure for the murderers of Lattimer, nor for the rascally judge, nor for the venal jury and the paid-for witnesses. It is impossible for thinking men to look into the future without misgivings." This is strong language; but all the more it is necessary for Americans to look calmly and resolutely at the working of their institutions, and see to it that justice triumphs, though the heavens fall.

We have already extended greeting to Mr. Wanamaker in his struggle with boss-rule in Pennsylvania. In a recent speech he says: "One senator owns another senator, and these control twenty-six congressmen, who in a solid body train with the captain; or, if any one fail, the combination turns in against that man's re-election. National politics are ruled with an iron rod, and the bills are all paid by contractors, who are legislatively benefited. I have faith in the masses of the people. With this conviction I enter for the war, until Pennsylvania is redeemed." We hope Mr. Wanamaker's optimism is not without good warrant. We have not forgotten that Pennsylvania last fall gave 119,006 votes for the state temperance ticket.

It is worth our while in religion, as well as in politics, to frequently "go back to first principles." In religion the first principle, the very foundation, is faith. The only contest is whether we shall place our faith in creeds, or in churches, or in the fatherly love of God. We believe in the Infinite Goodness of the Universe. For this reason we read over again, with great pleasure, the story of the life of the Rev. George Müller, who, without soliciting one cent, received and paid out $6,000,000 in Bristol, England, in caring for 40,000 orphans. Mr. Müller and God did the work far more efficiently than most of our great beneficiary organizations, which make a vast stir in the world, and do a vast amount of begging. After all, is not faith in God also faith in man? He that has no faith in man has no faith in God.

It seems that there is to be a landslide of Presbyterians into the Episcopal Church. This is to be the result of a craving for rest and liberty on the part of Dr. Briggs and men of his class. It is a well-known fact that the Episcopal Church in England has allowed a latitudinarianism in belief which covers, on the one side, men practically Roman Catholics, and on the other side men who are Unitarians of the broadest sort. In this country, the same church is becoming a retreat for many who do not care to combat orthodoxy, but who, on the other hand, do not care to be crushed by it. We gladly give good cheer to independent investigation and liberality under whatever flag it may show itself.

The *Independent* is itself again, grandly, when it says: "We recommend very careful consideration before any one brings a prosecution against Professor McGiffert for heresy. Thus far the chief count against him appears to be that the account in the Gospel seems to indicate that Our Lord, in His last supper, wished rather to direct the thought of His disciples to His approaching death than to the establishing of a commemorating sacrament. Of course, the real ground of dissatisfaction is toward Professor McGiffert's critical treatment of the historical sources contained in the New Testament. These things are better settled in the forum of scholarship. The Presbyterian Church needs no more trials for heresy just now." That is what all thumb-screw and soul-screw work discovers, sooner or later. It does not pay. Instead of binding a church together, it scatters the foundations.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Residuum.

I.

Of all who lived aforetime—hosts on hosts—
Dear dark-eyed babes where reedy Nilus swings,
Sweet Indian maids who danced to vina-strings,
White souls who peered through Persia's sunrise-posts,
Meek hordes who drooped on China's swarming coasts—
Dread millions upon millions by the springs
Of Niger, Ganges, Volga—slaves and kings:
Of all these now where even are the ghosts!

And yet they loved and worshiped, smiled and wept,
Filled full, as we do, life's allotted page,
Dreamed dreams of Good, and hoped to see its day.
When myriad suns have round the planet crept,
As we of others, so some curious age
May seek our lineage, asking, Where are They!

II.

And lo! should some indeed, when we have passed,
Attempt to trace our footprints in earth's sands,
Think not we shall have wholly fled the lands:
What once hath been doth somehow ever last.
Dead dreams of Ind and Egypt still hold fast,
And fetter Thought in more than iron bands;
The labor of the earliest artist-hands
Is with us yet, and gives our toil its cast.

O son of man! Strong daughter of the race!
With thee to-day the good or ill resides
Of myriad souls who yet shall weep and pray.
What givest thou of white or crimson trace
To thought and deed eternally abides:
Thou still shalt live—in saint or castaway.

JAMES H. WEST.

Antiquated Religious Instruction.

In the last half of the second century, Irenæus wrote:

It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four quarters of the earth in which we live, and four universal winds, * * * therefore the gospels are in accord with these things * * * for the living creatures are quadriform and the gospel is quadriform. * * * These things being so, they are vain, unlearned and audacious who represent the gospels as being either more or fewer in number than aforesaid.

One is strongly reminded of this passage from Irenæus in reading some comments on the authorship of the gospels in the Berean Intermediate Lesson Quarterly for the first quarter of 1898, of which this is the closing sentence:

From all parts of the world we have testimony as to the existence of four and only four gospels, and none of them is ever attributed to any other author than Matthew, Mark, Luke and John.

A brief glance at the early history of the church and some of the gospels in use at different times will show how valuable is such information in the light of our present knowledge.

The earliest canon contained only the gospel of Marcion, which is thought to have been an earlier form of what is now the gospel of Luke. The gospel of Tatian, known as the Diatessaron, is the first combination of the four gospels. This could not have been written earlier than 160 A.D. The four gospels were still unnamed, that is, they were not yet known by the names which they now bear. By whom these names were given is unknown. We only know that before the close of the century they came to be known as they are now. This gospel of Tatian was used from the third to the fifth century in the Syrian churches. In the middle of the fifth century, Bishop Theodoret substituted the four gospels for it in his diocese. Epiphanius says the same gospel was also called by some the gospel according to the Hebrews. Eusebius wrote in the fourth century of the Ebionites, who used only the gospel of the Hebrews. Jerome in the next century said the gospel of the Hebrews and the gospel of Matthew were the same book, but that it was known by different names. Clement of Alexandria quotes the gospel according to the Hebrews and the gospel of the Egyptians. According to Wescott, the gospel of Peter was in use in the church at Rhossus. The same author says the gospel of Nicodemus was in use in England two centuries ago. Rev. Bernhard Pick says about fifty apocryphal gospels have come down to us entire or in fragments. The Rev. J. T. Sunderland says one hundred and nine apocryphal New Testament books, extant and lost, are known to us, many of which were read extensively in the churches for two or three centuries, and were looked upon by bishops and eminent church fathers as inspired. Dr. Cone says, "The Jewish Christians and the Gnostic Christians used different gospels, and neither party recognized those of the other. Justin, together with our first and third gospels, used another containing matter different from anything found in our canonical gospels." Papias recognized only two written authorities, some sayings taken down by Mark from the mouth of Peter and a gospel of Matthew in Hebrew. The gospel of Barnabas in Italian, Spanish and Arabic is still in use, and is regarded as the highest authority by one of the largest religious organizations in the world. L. D. BURDICK.

Life Defined.

Life is a continuation of advancement from one stage to another. In passing from childhood to youth, one is utterly unable to grasp the feeling and thoughts one will have when he reaches that more advanced time, until he actually arrives there. Then again, in passing from youth to more advanced years, he cannot look into the future and determine his experiences of that stage. So it is in looking forward to the time when we shall leave this body, which we are now inhabiting, and pass beyond the limits of this sphere. We cannot now, as we gradually progress upward, anticipate the fullness of our completed lives. We must realize it gradually, as a flower unfolds slowly, yet ever upward toward the sun, which is its only attractive force. We all have the undeveloped idea of perfection, which is planted there by the complete perfection, which is our God. He gives us this seed which we are to cultivate to the best of our ability and understanding. As long as we keep within the rays of the sun, our ideal of perfection, we will grow upward to the fullest development of our natures. Eventually we shall all reach that time when we shall have completed our growth, and be able to understand those things that now appear so enclouded in mystery. It will not be when we leave this sphere. No one is even near the perfection which entitles him to share the unbounded

knowledge of the Supreme Ruler, when He finally turns the key of this mortal house.

God is the personification of love, and the perfection we are all striving for. In the end I think we shall all reach it. When we have arrived at that state of absolute perfection, when we shall be able to see with God's eyes and know all things as He knows them, then we shall have reached our Heaven.

Christ is reported to have gone direct to Heaven. Why? Because he had reached a more advanced stage of perfect growth than those with whom He was dwelling, and they were unable to estimate greater perfection; therefore, they immediately connected Him with the ideal of their strivings, which is God, making Him part of the God-head. The intuitive thought of God, with us all, whether we acknowledge it or not, is always something absolutely perfect.

HELEN L. SPALDING.

Correspondence.

Concerning Cuba.

NEW UNITY propounds a few queries in its April 14th issue that I beg leave to answer. First, What were the real and chief grievances of the Cuban insurgents? Tyranny, blank tyranny—infinitely worse than our fathers suffered from Great Britain, when they considered themselves warranted in asserting independence. (2) What proportion of the inhabitants want freedom from Spanish rule? Just go there as an American, and ask the question. Do it freely; and when you come home, if perchance you get home, tell us what you found out. (3) What proportion want home rule? Reply, ditto. (4) What would be the probable result if the United States compelled Spain to give up Cuba? The end would be annexation of Cuba to the United States; just where it belongs, with peace and prosperity, and no harm done the Union. We have absorbed half a continent of Spanish territory already; the addition of a small island is not likely to wreck us.

In discussing the Cuban problem, it is not necessary for us to lay all the emphasis on Spanish barbarity, and naturally inhumanity. A greater truth must be borne in mind, that no nation is capable of holding absolute sway over a dependency without developing characteristics of tyranny. It works with nations and communities precisely as with individuals. The tyrant is made by opportunity. The glory of England is that she has wholly changed her colonial methods; and the shame of Spain is that she is still rigidly medieval in her political methods. Her colonies have always been held as plantations of slaves. It has been the sole duty of Spain to rule, and of the colonies to serve and to furnish funds for the bankrupt home government. However, we must allow that no other nation has such a bloody record of atrocities, running back for five centuries, as the Castilian.

E. P. POWELL.

I herewith present a condensed statement of Cuban grievances in answer to your correspondent's first question:

"What were the real and chief grievances of the Cuban insurgents?"

Answer: Enormous taxation without representation; a government of oppression by officials appointed by Spain and not elected by the Cuban people; persistent wholesale robbery of local funds by these officials; the abridgment of the freedom of the press, and the right of the people to hold public meetings; the enactment of preposterous tariff laws which crushed home industries and compelled the Cubans to buy almost exclusively of Spain at exorbitant rates, and sell practically nowhere; the corrupt administration of justice *to the highest bidder* in nearly every court, and every conceivable form of misrule that could be made available to plunder and defraud a helpless people.

As the result of long-continued agitation and persistent appeals on the part of the Cuban population, Spain undertook a few years ago to carry out the promises of local self-government by which she had induced the insurgents to lay down their arms at the end of the Ten Years' War, in 1878. She offered Cuba a "Council of Administration," to consist of thirty members, fifteen of whom were to be elected by the Cubans, and fifteen to be appointed by Spain. This assembly was to be presided over by a Captain-General, also appointed by Spain, possessing the right of a casting vote, and power to veto bills and to suspend members (without filling their places) at his will and pleasure. The proceedings of this body were not valid until approved by the Spanish Cortes.

The Cubans considered this a mockery of home rule; they rejected it with indignation, and laid plans for another revolt, resulting in the present war.

2. What proportion of the inhabitants want freedom from Spanish rule?

Answer: This question could be solved only by taking a census, and holding an election with an American army on the spot to insure freedom of choice and a fair count. It is safe to presume that all of the 30,000 or 40,000 Cubans in arms want it, and as many of the 200,000 Pacificos as have survived starvation or escaped murder by the Spanish soldiers.

3. *What proportion want home rule?*

Answer: Undoubtedly, the so-called Volunteers numbering 30,000, and all Spanish officeholders in Cuba want home rule.

4. What would be the probable result if the United States compels Spain to give up Cuba?

Answer: The probable result would be that the Cuban people for the first time in their history would be able to exercise their inalienable right (by which they were endowed by their Creator) to life, liberty and the pursuit of happiness. Further results we are not concerned with at present.

C. H. PEMBERTON.

Philadelphia, April 16, 1898.

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
If sorrow never claimed our heart,
And every wish was granted,
Patience would die and hope depart—
Life would be disenchanted.

Anon.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Our New Departure.

Not the Universalist Church, but the Church Universal.

FROM A SERMON BY REV. J. H. PALMER, DELIVERED AT THE CEDAR RAPIDS UNIVERSALIST CHURCH, SEPT. 5, 1897.

The world is growing better, not regularly and at a measured pace, but by sudden movements, by great revolutions, terrible struggles, contests in which nations and civilizations flitter and go out like bubbles on the water, and new nations and higher civilizations arise, take their places, in their turn growing strong and then beautiful, then corrupt and weak, and then going down the way to oblivion. This has been the history of man for tens of thousands of years; it will be the history of man for tens of thousands of years to come. But this is true: The elevation reached by successive civilization is higher, the decadence is not so abject nor the descent so extreme.

"Step by step, since time began
We see the steady gain of man."

And to him who has faith, the vision is an earnest of that day of reality when man shall swing into his place in the universe, and move there, as beautifully and as harmoniously as a star in the milky way.

All the struggles of the past have been that this better day that we call the present may have its momentary glory and its transient reign. All the pain and blood of the past has been borne and shed that it might be united with the pain and blood of present Armageddons; that the martyrs and warriors, living and dead, may all, at the last come into possession of their own, and bring their brothers with them into the larger and yet common liberty of the race. The storms of fate are the winds of life, and though suffering and misdoing have been the companions of man from the earliest dawn, though they are his companions yet, we have learned that struggle, trial pain, temporary loss, bitter discipline, have not been in vain, but that in and through them all the race of man has been, within the encircling conservation of resistless law, working out its destiny. So we would work, not drift. We band ourselves together, in this little spot on the earth that we call our country, in this little moment of eternity that we call time, to say and feel, and do, as to us seems best, that which is most needed for the education of ourselves and the race. The question is pertinent: What is it that we see before us?

The greatest need of this hour, before which all other needs sink into insignificance, is the religion of Christ in daily life. It might be a little more striking were I to say simply Christ in daily life. Christianity, as Jesus taught it, is practically dead. In the so-called Christian churches there is left of it only the memory of a beautiful life, of a holy, self-denying service. But to what end? Around that memory clusters elaborate worship, ornate ceremonial, scholastic creed, artistic music, erudite oration, all supported by lavish outlay of effort and money, but there is no Christ visible to the eye or cognizant to the heart. If any result is felt it is a subjective one, that "we have been with Jesus and have found Him sweet to our souls." The essential things that Jesus came to enfore—the supremacy of the law of love, the absolute solidarity of the race, the universal brotherhood, the law of exact justice, are rarely mentioned save in a perfunctory way.

Nine-tenths of life is absolutely unknown to the public word of the pulpit, and is equally a stranger to the private exhortations of the minister. But is it not a fact that to-day we are compelled to recognize all questions as moral questions; and that as such Christianity has to do with them, or at least it ought to have to do with them? But what has the pretense that we are taught to call "Christianity" to say specifically concerning the shams and wicked conventionalisms of society, all of them having for their direct object the erection and perpetuation of class distinctions? Nothing, absolutely nothing; but it submits to them, even encourages them, and uses them for increasing its personal advantages. It has its "popular churches," and its preferred pews in them for the most opulent; it turns the mechanic and day laborer to the "mission church" and the Salvation Army—all honor to this magnificent body of self-denying disciples of the lowly one—and gives over, almost absolutely, to the tender mercies of the devil, those localities in our large cities which are congested spots of poverty, ignorance, and crime. As an example, the most populous ward in the city of Chicago has within its limits between forty-eight and fifty thousand people. In that ward are millions of money by "Christian" landlords who are tenacious in the exaction of the last penny of rental, but who are so forgetful of the souls of their tenants that for all this multitude there is provided but one church for each 12,000 people, or only four in the entire ward, and two of these are Catholic churches, and in one other the services are a foreign tongue! And yet we send missionaries to Borioboola Gha! Int his indictment I do not include the Roman Catholic Church, which is for the poor equally with the rich, before whose altars all rank is forgotten, and whose benevolences are extended to the needy regardless of station, color, title, or belief. Rev. George W. Mead, assistant pastor of the Madison Avenue Presbyterian Church in New York City, has within a month preached a sermon in which he plainly acknowledges the failure of what is called "Christianity" to meet the needs of our modern life. He says that only 3 per cent of the working people attend church, that less than 4,000,000 voters of the United States are church members, and that the separation between the church and the laboring man "is growing deeper and broader every day." So deep has it grown that its ragged cleavage is plainly visible right here in our little city, and the poor are plainly taught that "Christianity" in its purity is a thing especially for the so-called better classes. Let me show you just what I mean. Some time ago, within the last two years, there were held at irregular intervals meetings for young women in certain of the rooms of the Y. M. C. A. building. I had then as a member of my family a dear girl, now deceased, who was a member of a Presbyterian church, the teacher of a Sunday School class, and a valued member of the church choir. She was, however, guilty of the crime of poverty, and was compelled to work for a

living. She went for a time to the meetings of which I have spoken, and then suddenly and without any apparent reason ceased to attend. My wife one day asked her why she no longer went, and was surprised to be told that she no longer cared to go. Upon being pressed for a reason, the tears came into her eyes, and she replied that the rich women that came down to the rooms and talked to them, talked just as though they were not good girls, and as though girls that had to work for a living had to be very careful or they would never go to heaven. And this is the sort of Cedar Rapids "Christianity" that tries to reach and bless the poor!

In our civil life "Christianity" is just as flaccid, just as uncertain. Do you note any difference, when civic honor is in question, whether the alderman from your ward is a follower of John Calvin or Colonel Ingersoll? Are you any more apt to have the tax assessment of your city justly laid, the wealthy man paying exactly as much upon his every dollar as does the poor man, whether the assessor is a class leader or a devotee of Sunday baseball? Does it lessen the number of slot machines and gambling dens in a city to have for its mayor a man who is a liberal patron and prominent pewholder in a fashionable church, rather than an acknowledged agnostic? You know that the large cities of this land are the reeking hotbeds of civic and social corruption, of corruption so vile and so putrid that the corruption of ancient Rome in its most malign days, the corruption of the most pagan of pagan cities on the globe at the present day, cannot compare with it.

"If there's got to be a war; it may as well begin here as anywhere," and in the spirit of that exclamation the first battle in the long conflict that made us a nation was fought and won. So do we look at the opportunity that this hour of fate forces upon us. There must be a free church that stands for the proclamation of simple truth and its application to the needs of daily being; a church that knows but one man, and that man our brother, wherever on this broad globe he may be, in Cedar Rapids or Bombay; of whatever color he may be, whether Caucasian, fair as the morning, Mongolian, kissed by the sun, or African, touched by the ebon midnight. It must have for its ideal absolute justice; it must burn at the very core of its being with the fadeless flame of an absolute catholicity. The Christ standard of righteousness, without the slightest deviation, must be its standard, and it must adhere with iron rigidity to the maxim that what is wrong in any man or nation, under any circumstances, or for the accomplishment of any result, is wrong in all men and in all nations. It will not reach down and appeal to any law that man has made, but it will reach upward and lay hold upon the everlasting law that God has made.

To this simple but unerring test we must bring our social life, with all its hollowness, meretricious frippery, its hardness and petty cruelty; our civil life with all its sinuous devices for avoidance of responsibility, its besmeared methods of personal aggrandizement, its preference for the rich and contempt for the poor.

There surely must be such a thing as personal, individual righteousness, or else all our hopes for human advancement become less than "an airy nothing and a dream." Righteousness must be a fact so large, so patent that all the world can see it and be impressed by the sight. Righteousness need bear no sectarian nor exclusive name; to the Jew it will not be Christian nor to the agnostic divine, but it may find lodgment in the hearts of both, blossoming and bearing fruit in uplifting thought and heroic act. All service must be service to God, and whether we sell a yard of tape, superintend a railroad, sweep a crossing, mend hose, prepare a meal or scrub a floor, it shall make no difference, if the thing is needed and is heartily and unselfishly done, it hastens the incoming of the kingdom.

To reach a result so new and great the church must be the arena of man saving, not of soul saving, and the preaching of the pulpit must turn from schemes of salvation hereafter to the teaching of effective schemes of salvation now. It must turn from the solitudes of the stately cathedral into mine and field and street, where men delve and plan, where they stain themselves with crime, where the tramp finds his paradise and the mob parades its defiance. It must speak for the men who are the slaves of toil, for the homes in which starvation is a persistent guest, and it must speak its word none the less for the men in the offices of wealth, where the few count up their millions and say with the man in the old Bible story, "Soul, thou hast much goods laid up for many years." This new pulpit will not preach patience, but reformation; not more charity, but less poverty, and that means the lessening of the things that cause poverty; not sanitary regulations for the tenement house—we don't even have that in Cedar Rapids—but the abolition of the house itself; not the mitigation of evils, but the rendering of the demands of brotherhood to our brothers everywhere, that the evil thing be not done.

The trustees of this parish may take such action as to them seems best, but I belong hereafter, not to the Universalist Church, but to the Church Universal, God's church of to-day, with its heart and its strength enlisted in the work of the present hour. I shall occupy an independent position, where no one will have an opportunity to call in question my beliefs, or apply to them the measuring stick of any religious agnosticism, damning me because I believe too much. I want a religion and a pulpit that believes in the sacredness and supremacy of fraternal and social law, that as uncompromisingly opposes anarchy and robbery in lawless and oppressive capital, dressed in purple and fine linen, as it opposes the same things in a gang of penniless, beer-soaked ruffians with red shirts on their backs and sticks of dynamite in their pockets.

I want a church to serve that asks no questions as to any man's beliefs, whether he be Mormon, Roman Catholic, Presbyterian, Mohammedan or Buddhist, if he will only try to live decently and make the world better. He may believe in a hell for somebody that he thinks ought to go there, that is three weeks longer than eternity, or he may believe in "death, glory and a harp" for all mankind. It shall make no difference if he shall believe that

> The right that needs assistance,
> The wrong that needs resistance,

needs him to help on the one and destroy the other. My friends, I have laid my heart open before you "Here stand I, God help me, I can do no other. Amen.

The Study Table.

To Good Women.

Never will love grow weary
Of living while you survive,
Never will truth and honor
And virtue cease to thrive,
Never will fail the tender
Ties that make gods of men,
Never will faith surrender
Until you are gone—and then
The world will cease its striving
For glory and for good,
For the star that guides us upward
Is perfect womanhood.

Therefore of this, the falling
Swerve in their downward flight
In answer to your calling,
As plants turn toward the light;
And knowing this, and feeling
The power of your call,
Draw nearer to the reeling,
And thus prevent their fall.
At last, then, you may render
Full tale to Him above,
Who has hung the world by the slender
Thread of woman's love.

WILL HARRELL.

A Skandinavian Interpreter of Shakspere.*

The student of Shakspere has in these volumes a notable addition to his library. The translation from the Norwegian is so well done that we seem to be reading a book originally written in English. We have here all the careful erudition of the German Shaksperian scholars, with few or none of their vagaries, and with a human note which many of them lack. If the results worked out are seldom novel, so much the better. After the careful studies of Halliwell-Phillips, Dowden, and a multitude of other scholars, the less novelty, the more likelihood of truth and soberness. But never, at any time, does Professor Brandes follow others blindly. At every point he has his reasons, and he gives them in the clearest manner.

His treatment of Shakspere is a happy mingling of profound general admiration and frank objection at particular points. If it is true that Shakspere "never blotted a line," it is equally true that he ought to have blotted a good many. Even while caricaturing the euphuism of Lyly and his school, his feet were often tangled in their net. Here and there we find plenty of bombast and fustian in his lines. Moreover, many of his plots and characters have inherited the defects of the documents on which he depends for his sources. Nowhere else does Professor Brandes pounce upon Shakspere quite so hard as for his utter failure to appreciate Julius Cæsar in the play which bears his name.

The progress of Shakspere's art is clearly made out, while at the same time its spiral movement, its occasional lapses from higher to lower planes, and its subjection to higher and lower personal moods, are adequately set forth. Less is made than might be of the alternation of Shakspere's art in its earlier stages, its strengthening from time to time on one side, while at the same time weakening on another. Professor Brandes, sensibly enough, falls in with the theory that the sonnets of the first and longer series are addressed to William Herbert. Quite as confidently, he decides that the shorter series is addressed to Mrs. Mary Fitton. At this point he follows the ingenious indications of Thomas Tyler (1890), indications which are more ingenious than satisfactory, though they have much appearance of rational congruity.

Shakspere's life and work are set in the framework of his time. Everything that affected his fortunes or his art is carefully considered. There are admirable chapters on the Theatre in his time, and his great contemporaries are made to stand out clearly to our apprehension. Essex, and Elizabeth, and Bacon and other splendid figures make their contributions to the fullness of the characterization. The question, "Did Shakspere ever go to Italy?" is answered affirmatively, but without perfect confidence. There is everywhere the most liberal appreciation of the elements of Shakspere's genius, and those who are best acquainted with its power and beauty will probably take the greatest pleasure in these pages, rich in such various ways. In the mean time there is here a great body of instruction for the less perfectly informed, a book which, read carefully in connection with Shakspere's plays and poems, will enhance the appreciation and enjoyment of them to an unlimited extent. For the blending of careful information and penetrative and suggestive criticism, at every point touching the personality and art of Shakspere, we should not know where to go for an excellence equal to that which we have in these two splendid volumes. They constitute a Shakspere encyclopædia wherein the critical perception runs parallel with the well-girded facts on every page.

J. W. C.

*WILLIAM SHAKESPEARE.—A critical study by George Brandes. Two volumes. 8vo. cloth. $8.00 Macmillan Company, Agt.

Practical Ethics.*

A volume of essays in practical ethics, from a student of the theory of ethics so accomplished and profound as Professor Sedgwick, is something to welcome heartily. The first two essays treat of the "Scope and Limits," and the "Aims and Methods of an Ethical Society." The second of the two is an afterthought somewhat expanding the conception of the first. An essay on "Public Morality" follows these, which will probably be regarded as somewhat too Machiavellian by the absolute moralists, but it is well worth considering. Even more appropriate to the present time is the essay on "The Morality of Strife," the strife of war being intended in the main. If this essay had been written with immediate reference to the present condition of our national affairs, it could not have been more pertinent. It is especially an admirable criticism upon those who think that our war with Spain is justified by our humanitarian sympathy with Cuba. Professor Sedgwick argues that with the increase of altruism we shall have more, rather than less war, if our altruism is not tempered with discretion. Hardly less pertinent to our current interests are the two essays, "The Ethics of Religious Conformity," and "Clerical Veracity." Professor Sedgwick may well have wondered if he was not giving the "multitudinism" of those who remain in churches without believing in their creeds and articles too much rope. But up turns a Mr. Rashdall, a clergyman of the Establishment, with a

*PRACTICAL ETHICS: A COLLECTION OF ADDRESSES AND ESSAYS.—By Henry Sedgwick, author of "The Methods of Ethics," etc. New York. The Macmillan Company, 1898.

denunciation of him as "almost a Kantian rigorist." Certainly, to the most of us, Professor Sedgwick would seem to be most liberal in his concessions. Thus he would make us demur at, "He descended into hell," because nobody believes that, and what nobody believes anybody can safely repeat without immorality. But the Rev. Mr. Rashdall would have equal liberty to say, "He was born of the Virgin Mary," while believing that Jesus was born like every other human being of two human parents, and here Professor Sedgwick draws a line. That seems to him lying, and he does not believe that lying is justifiable even when it is permitted by ecclesiastical law. For ourselves we should doubt whether a man would be justified in saying, "He descended into hell," because nobody believes it. Why should any one say what nobody believes?

An essay on "Luxury" argues that the only really valid defense of luxury must be found in some service which the luxurious consumer as such renders to the non-luxurious. The whole essay is an important contribution to a matter which has been much discussed, not always wisely or too well. Much in the same line is an essay on "The Pursuit of Culture," in which Professor Sedgwick diverges somewhat from the position of Matthew Arnold. Last of all we have an essay on "Unreasonable Conduct," which, according to Professor Sedgwick's hedonistic ethics men ought always to avoid when they see it to be unreasonable, while clearly they do not. In this essay Professor Sedgwick makes several false starts, and it takes him a long time to get away, and when he does finally get away he makes a very short run. At what goal he arrives I leave my readers to discover for themselves, and I commend to them the book as a whole as containing one of the most suggestive series of ethical studies that we have seen for many a day.

J. W. C.

Professor Ladd's Latest Book.*

Another book from Professor Ladd is always an object of interest. That he does his work carefully, knowing his subject, and being conscientious in his exposition, has been recognized from the first, and is to be said now of his latest venture with special emphasis. Perhaps the casual observer cannot help wondering what changes so prolific a writer will work next upon the material in the psychological field, and the more careful critic may think that in spite of the variations, both the science and the scientist have to suffer somewhat from so much manifolding; but all have to recognize that the books themselves, including the last, have met a real demand. Demand justifies a book.

But, also, the demand that a book meets may eventually be turned against it. "*The study we propose*," says Professor Ladd in italics, "*is a science which is mainly descriptive, but also explanatory, on the basis of undoubted facts of experience*" (p. 15); and this, be it said, besides indicating exactly what the book contains, is just the study that colleges and normal schools in many quarters appear to want. Is it, however, what they need? Is it the ideal study? Such a science may serve certain immediate purposes by in no way disturbing existing conventions and traditions of standpoint and method, but does it give the psychology that it ought to give? "Undoubted facts," that are only described and then explained, the explanation being always external to the facts themselves, are quite lifeless, and so not *facts* at all, and in a curriculum they make psychology only one more subject to be taught or learned for the mere discipline or ornament of it instead of for the actual use; but, the other subjects aside, has not psychology a higher mission than this?

If, then, and only if knowledge is ornamental rather than useful, being an external incident of the real life of the soul or self, which, consistently enough, Professor Ladd, directly and indirectly, constantly declares it to be, in method, in doctrine, and in usefulness this latest book is a substantial success, and not only in spite of psychology, but also because of her the pursuit of mere abstract knowledge, with all its incidents, can go on. Unfortunately, however, the faith seems to be growing that knowledge is, and so ought to be made, something else; and this faith, if justified, is a serious criticism alike of the "Outlines of Descriptive Psychology" and of the demand that it meets.

A. H. L.

Ann Arbor, Mich.

*Outlines of Descriptive Psychology. A Text-Book of Mental Science for Colleges and Normal Schools.—By George Trumbull Ladd, Professor of Philosophy in Yale University. Charles Scribner's Sons. 428 pages. $1.50.

Occult Fiction.*

How to explain, or at least to illustrate, some one of the infinite, unknown phenomena of nature, has been the task of many writers of occult stories during the past few years. Their efforts have generally failed of recognition, not because they did not have some wee bit of occult truth to reveal, but because they have lacked that story-making art which appeals at once to the imagination and the critical intellect of the reader.

In the little book before us is an example of combined strength and weakness on the part of the writer. It is in many respects an interesting story, aside from its metaphysical aspects, and if worked out comprehensively might have appealed with extraordinary success to the emotions of the story-reading public. The power of thought, especially the image-making faculty, and the ability to project this image, is shown to be a two-edged sword. A student of occultism uses this power for a selfish end, and comes to grief at the hands of his would-be victim, who sees him in a dream, and believes that his astral form is the man in his physical body. The occultist is later found dead in his own apartment, while the young woman declares that she killed him in self-defense at her bedside. The heroine falls into a trance; her soul loosened from the body has strange experiences in other realms. These she relates, upon returning to consciousness, to her friends.

Of course, there are plenty of other incidents in the story. The plot may be described as very strong and in many respects unique, although the general effect is not heightened by a rather careless treatment. The book, however, serves a useful purpose in illustrating the power of thought when exercised by one individual upon another, and also defines the use and abuse of such phenomena.

G. E. W.

*The Two Paths.—By Marie Watson, F.T.S. Alfred C. Clark, Publisher, Chicago.

The Sunday School.

Recompense.

O climbers from valleys and low-lying fields,
Toil on till the setting of sun.
There are mountains of blessing, and high plains of peace,
For the soul that has struggled and won.

The glory that crowns them in radiant light
Surpasses the glory of day;
There the memories of sorrow, and passion, and pain,
From the soul pass forever away.

And lapped in the beauty of Love the Divine,
Transfigured, uplifted, serene,
It counteth the past and the future as naught,
For the Vision that lieth between.

HELEN HAWTHORNE.

The Religions of the World.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO. REPORTED BY E. H. W.

XIX. BUDDHISM.—ITS FOUNDER.

The relation of Buddhism and Brahmanism has struck scholars as being similar to that between Catholicism and Protestantism. Luther is of Christian descent. He did not break with the church but with its corruptions. In some general way, this is what Buddha did. The gist of his teachings seems to have been a protest against the abuses of Brahmanism. He found the tyrannical system of caste dominating and destroying freedom and progress in India, and he set his teachings and his influence against it. He taught gentleness and human brotherhood.

Somewhere in the northern hill-country of India there was a small tribe called the Sakyas. They had a king to whom, some time about 620 B. C., a baby was born. His mother died a few days after his birth and he was brought up by a mother aunt.

The name given him at birth was Gautama. His princely name was Siddartha. Buddha, the Enlightened, was the title given him in after years by his reverent disciples.

The child seemed foreordained from the cradle to something unusual. The young prince did not take to princely ways. He was touched with a gentleness and a meditative temperament which made the king anxious about him. The father tried in every possible way to overcome this seriousness, but to no purpose. A marriage was arranged with a beautiful princess, and when a babe was expected the king had great hope that he would be drawn out of his seriousness, but he went away and never looked upon the child.

The problems of life and study drove him where everybody went in those days who had problems to solve. He went where such a young man would naturally go—to the Brahmans. He found their instruction inadequate, and through failure, perhaps through weakness and illness brought on by fasting, he was driven in upon himself until he developed a philosophy which, to say the least, had in it missionary power. The traditional period of forty years has been found convenient in speaking of his meditations. After this he began to preach, and gathered a few disciples around him. Forty years again is the period assigned to his ministry. He then returned to his home, where he found his son on the throne which he himself had rejected, and died at a good old age. He left a little band of followers, a mass of teachings, and, greatest of all, a widening influence.

This is the story reduced to its simplest terms. Around this nucleus a multitude of traditions gathered. Many of these are put into the mouth of a Buddhist votary in Edwin Arnold's "Light of Asia," in which the spirit of primitive Buddhism is doubtless preserved with rare fidelity.

These traditions grew first into a garden and then into a wilderness. It is only safe to say that so much tradition must rest on a basis of fact. Human nature does not deify pigmies, and this great mass of beautiful legends must rest on a basis of fact. We must believe in a religion-making man, a splendid personality, though we may disbelieve almost everything said about him.

Within two hundred years the new religion had spread everywhere in India, the native home of its founder. But there came a reaction in favor of the traditions which Buddhism was breaking down. The people of India drove out the Buddhists, but kept Buddha in their hearts. The Brahmanism of central India has been largely modified by the gentle teachings of Buddha.

The Buddhists driven out went first to Ceylon and then to northern India, and Buddhism still holds its own in both these portions of the country. It has spread into Japan, where it is the prevailing, though not the state religion; and into China, where it flourishes side by side with the two native religions—Confucianism and Taouism. It holds sway over four hundred millions of people. In the number of its followers it takes precedence over every other religion on the earth, and may be said to be second in life and spirit-giving power to Christianity alone, if to any.

Buddha was not a philosopher, nor primarily a devotee. He did not come to disturb old texts or revise old creeds. Things were not right, and he came to do what he could to set them right.

He found a body of sham and pretense which had ripened into practical cruelty. The rich were very rich and the poor were very poor. He found an aristocracy of blood, and that other, meanest aristocracy in all the world, the aristocracy of piety. He taught that all men were brothers, and even broadened the brotherhood to take in the lower animals.

A member of the class asked if transmigration was not a part of Buddhism. The leader replied that a belief in a future life was not distinctively Buddhistic. It was all in Brahmanism before Buddha came. He did not contradict it, but let it alone. He was agnostic about the future and about God. He said practically what Harriet Martineau and her kind have said—Let God and immortality alone. He did not deny them, but took them for granted. Perhaps he thought them great enough to take care of themselves. His emphasis was on pity, charity, helpfulness, brotherhood.

The waters awake at last, and the tawny meads grow green.
Clouds run over the sky, and the air is wild with glee.
Who can doubt for a minute what all the stir may mean?
The thrush goes flying up to the top of the poplar tree,
With a "Spring! spring! spring!
Pretty bird! Pretty bird! Pretty bird!" sings he.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Religion is the flower of nature in all its sublime purity, stained only by the humanity it touches.
MON.—Let your religion be what it may, if it teaches you to do right for the sake of right it is born of God.
TUES.—The best spiritual adviser is white-winged integrity.
WED.—Harmony is born of universal law.
THURS.—Not an ounce of matter, of force, of energy, of life, runs to waste.
FRI.—When fancy deserts facts, there is an almost certain disaster ahead.
SAT.—The trinity of nature includes the *material* used in the construction of life, the *energy* that builds the structure, and the *mind* that tells how it shall be constructed.

Edmund Shaftsbury.

The Bird's Story.

I once lived in a little house,
And lived there very well;
I thought the world was small and round
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from the nest
To see what I could find.
I said: "The world is made of leaves,
I have been very blind."

At length I flew beyond the tree,
Quite fit for grown-up labors;
I don't know how the world *is* made,
And neither do my neighbors.

—*Educational Gazette.*

Confucius in His Boyhood.

A very pretty story of the childhood of the great Chinese sage, Confucius, is told (adapted from a German historical work) in a recent number of *Little Men and Women.* Confucius, it will be remembered, lived nearly three thousand years ago, and, for his time, was considered a wonderfully wise man. Here is the story:

"One day, when he was only six, the little Confucius was sitting in the garden alone with his book and his pet kitten. Just the other side of a low hedge which grew between the family garden and that of the servants, he saw the little child of the gardener kicking up its heels in the middle of the grass plat where its mother had left it. The little Confucius watched the pretty child a few minutes, then returned to his book. But all at once, as he glanced toward the baby again, he saw it making with all of its tiny speed for a huge china basin full of water, which was always kept there from which to water the flowers. In the space of a moment the little one crept to the very edge, spied its own face in the water, and popped heels over head into the basin before Confucius had time to realize the danger!

"He sprang over the low hedge screaming for help. The little head was still above water, but in an instant sank, and only a tiny arm and the light dress were to be seen. The boy, still screaming, ran round and round the basin, bending as far as he could over the top, trying in vain to catch the little hand. Then he stretched out both arms toward the setting sun, as if asking help, and suddenly a thought came to him as if in answer to prayer. Gathering up some big stones lying beside the path, he dashed them with all his might against the china basin, which broke at once in pieces like so much glass. The water ran out in streams, and in a moment the child was safe, crying, to be sure, but only from fright.

"The little Confucius was leading him to his mother's house, when he met his own father coming to look for him.

"The boy had never been scolded in his life, but when he thought all at once how costly the great china basin which he had broken must have been, his heart misgave him; but he told what he had done, and instead of being reprimanded, he found himself in his father's arms, and his father said, 'I praise you, my child.'"

This boy afterward became the great philosopher and moral teacher of his people, honored by them through more than twenty-eight centuries.—*The Episcopal Recorder.*

The Compass-Plant.

Among the wonders of the western plains, nothing strikes the traveler of a scientific turn of mind with more surprise, especially in the vegetable kingdom, than this singular plant, whose magnetic leaves and petals point constantly to the North Star. In the year 1860, while on our way to the Rocky Mountains, we were lost upon the plains while out from camp hunting antelope, owing to a dark and stormy night overtaking us unawares. We knew that the encampment of our train was located about ten miles northwest of where we were thus overtaken. We had already become acquainted with the singular peculiarity of this electric weed, and had often mused upon its strange proclivity to imitate the mariner's needle. The stars having deserted us, we became alarmed at the situation. But the compass-plant flashed across our mind; we dismounted and groped about until at last our hand struck the familiar leaves, whose singular tendency to point all in one way gave us cheer. It was but a short calculation till the head of our pony was turned in due line toward the camp, which we had the satisfaction of reaching safely in about two hours; but not before we had twice dismounted to feel among the branches of these friendly guides to make sure of our course. Many a traveler's life has thus been saved upon the plains by these wonderful "prairie guides," in the early times of migrations to California and Colorado.

While camping about three hundred miles from Atchison, Kan., while on our way to Pike's Peak, we first became acquainted with this wonder of vegetation. To demonstrate its pertinacity to point its leaves infallibly northward, we took a spade and lifted a block of the soil in which its roots were embedded, and carefully replaced it so that its leaves all pointed toward the south. True as the magnetic needle when the compass-case supporting it is turned, in the morning the stems of the plants had twisted around till all the leaves, as before, pointed due north!

It is strange that chemists and naturalists have not more fully made these plants their study. Electrical mysteries and magnetic properties might be found wrapped up in their leaves and branches and petals that may yet bless mankind in other ways than guiding lost travelers.—*Exchange.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

CHICAGO.—The bi-monthly meeting of the Universalist Sunday-school Union was held at Ryder Memorial Church on the afternoon and evening of Thursday, April 7th. The roll-call showed a representation from the schools of St. Paul's, Englewood, Church of the Redeemer, Blue Island, Church of Our Father, Oak Park, and Woodlawn Park. The meeting was called to order by Mr. R. Haight, President, and, after the reading of the minutes, by Mrs. Gilman Smith, Secretary, the programme commenced with the Easter Sunday-school lesson conducted by Dr. Jacob Straub.

The discussion hinged upon the literal view of the resurrection, and its bearing upon the belief in immortality.

The subject announced for the papers of the afternoon, "Loyalty to the Sunday-school: How to Secure It," was discussed by Mr. L. A. White, of Woodlawn; Mrs. Vreeland, of Englewood, and the Rev. Mr. Johonnot, of Oak Park. Mr. White thought loyalty to the Sunday-school should grow up in the breast as naturally as it does to the home, and that the teacher's influence should be a counterpart of the mother's.

Mrs. Vreeland held the parents responsible for the child's attitude towards the Sunday-school, showing how it reflected the view of the mother and father in its estimate of importance. Mr. Johonnot spoke of the pastor's duty in this regard, as exemplified by regular attendance, and interest in the work of teachers and scholars.

At 6 o'clock the company adjourned to the church parlor, where a substantial repast was enjoyed, and, after a social hour, the programme was resumed. Dr. Cantwell introduced a picturesque stranger as the first ordained Universalist minister, who, being invited to the platform, gave, in excellent English, an eloquent address, rich in poetic imagery. Its effect upon the audience was shown in practical fashion by a donation of $25 from the funds of the Union, to aid in the building of a church in Otseka, Japan. The vote was carried with but one dissenting voice. Replies to questions dropped into the question-box occupied the remainder of the time.

Three had been selected for discussion. The first, answered by Mrs. Helen Sherry, opening up a subject important to every earnest teacher, viz.: "Should the imparting of knowledge, or the awakening of religious feeling, be the main object of Sunday School teaching?" Mrs. Sherry replied, "Both," but showed her decided opinion as to the disgrace to our schools of the ignorance shown by the scholars of Bible history and geography. The time for discussion was, unfortunately, so short that little could be advanced as to the necessity for appeals to the moral, and too often unawakened spiritual nature, and it is to be hoped that the question will be again introduced.

"Should the teacher, or the scholars, do most of the talking in the class?" was the next question, answered by Mrs. Frank Pearson, who considered that the teacher's success was measured by the intelligent interest, and willingness to answer questions and express opinions, of the class. One means of securing this was a dramatic introduction of the lessons, followed by carefully prepared questions calculated to draw out thought.

The third question was well responded to by Mr. Winkelman. It referred to the Universalist conception of the scriptures, and how to inculcate it. By a few trenchant questions, Mr. Winkelman brought home to his audience the necessity of having a clear and well-grounded conception of the character and status of Christ.

The lateness of the hour precluded discussion, and the meeting adjourned, the time and place of the next to be fixed by the Executive Board. L. J. P.

* * * The study classes of All Souls Church held their annual reunion last Friday at the Forum. This year the preparations had been on a more elaborate scale than for some years past. It was a George Eliot carnival, and the tableaux represented the seven years' work which the novel section had devoted to the study of the works of that author. George Eliot herself was there and sat in quiet state as her dream children passed before her in review. It was an evening full of good fellowship aud the comradeship which seven years' study had cemented.

Scenes were portrayed from Adam Bede, Felix Holt, Silas Marner, Romola, Middlemarch, Daniel Deronda. The enthusiasm waxed warm as the preparation progressed, and mothers, who are usually conservative about late hours, contributed the needed children. Lillo, Job, Maggie Tulliver and the Moss family were present. The grand march at the conclusion of the tableaux was an imposing sight, marshalling as it did from eighty to a hundred characters, all of them easily recognizable by the intelligent student of George Eliot. Then all mingled in the dance from the gaily dressed Tessa to the sober Dinah Morris. Financially, the entertainment netted a good sum for the lend-a-hand work of the church.

NEW YORK CITY. The members of Unity Congregation, of which Hugh Pentecost is minister, and their friends, sat down to dinner at the Hotel Vienna, in that city, on Thursday evening, April 14th, to the number of seventy-nine. The Rev. Thomas R. Slicer, pastor of All Souls Unitarian Church, was the guest of the evening and, after the dinner, spoke humorously, seriously, and delightfully. There were happy speeches also from the Revs. John M. Scott and James M. Whiton, followed by a recitation, a vocal solo, and two piano solos. Unity Congregation is increasing in numbers, and its work is being earnestly and hopefully done. The Tuesday evening "Don't Worry" meeting is a large and useful adjunct to the general work of the Congregation.

W. C. T. U. Ladies.

She was a nervous little woman with sallow complexion and an uncertain condition of health. "It is a shame to have so many articles appearing in the paper, classing coffee with whiskey and tobacco," she said. "Whoever heard of coffee causing a man to abuse his wife or commit crimes, such as whiskey has been responsible for."

There seems to be some reason for the little woman's argument, until the subject is looked upon from a fair and unprejudiced standpoint. We are all inclined to quickly resent any imputation cast upon our favorite drink or habit.

It is a curious spectacle to a philosopher, chemist or physician, to see a prominent W. C. T. U. woman drinking coffee and serving it to her family, while immediately after breakfast she may start in her round of work, fighting against whiskey and tobacco. We must allow that she does not really know that the enemies she is contending against are simply older brothers of the coffee that has placed around her the spell of habit, which she is so free to denounce in those who use one or the other of the brothers of this family; but when she is told that coffee contains the same alkaloids as whiskey and tobacco, has very much the same effect upon the body and nerve centers, that delirium tremens caused by excessive coffee drinking, is by no means uncommon, and that the active cause of much of the nervous prostration of women throughout America comes from that same smooth, polished insidious destroyer of nervous vigor and physical health, she is half inclined to follow the example of our friend spoken of in the beginning of the article.

When one becomes convinced that health is worth more than the continuance of a habit, then is a good time to make a trial of Postum Food Coffee, an article made for those who cannot digest common coffee, and who like a hot, fragrant, delicious beverage at the meals. The food elements contained in Postum, and which go directly to rebuild the nerve centers, are shown by the analysis on the slip in the package. Grocers sell Postum in 15c and 25c packages.

The Michigan Rally of Liberals. Grand Rapids, Mich., May 4, 5 and 6, 1898.

PROGRAM.

Wednesday, May 4th.

7:30 P.M.—Address of Welcome, by Rev. Leslie W. Sprague, in behalf of All Souls Church.

Response by Rev. Charles Legal, Pastor of the Universalist Church, Lansing, Mich., and Secretary of the Michigan Universalist Convention.

Response by Mr. A. C. Kingman, of the Independent Congregational Church, of Battle Creek; President of the Michigan Unitarian Conference.

Prayer by Rabbi Gustav N. Hausmann, Temple Emanuel, Grand Rapids.

Opening sermon by Rev. E. L. Rexford, D.D., Pastor of the Universalist Church, Columbus, Ohio.

9:00 P.M.—Reception in the church parlors.

Thursday, May 5th.

Rev. W. L. Swan, Pastor of the Universalist Church, Hillsdale, Mich., presiding.

10:00 A.M.—Ministers' meeting.

The public also invited.

The Minister and His Work:

(*a*) The Minister in His Study—Jenkin Lloyd Jones, Chicago, Ill., Pastor of All Souls Church, Secretary of the Liberal Congress of Religion, Editor of THE NEW UNITY.

(*b*) The Minister in His Parish—Rev. W. L. Gibbs, Pastor of the Universalist Church, Concord, Mich.

(*c*) The Minister in His Pulpit—Speaker to be announced later.

(*d*) The Minister in the Community—Rev. Charles Legal, Universalist Church, Lansing, Mich.

Each paper or address to be followed by discussion.

12:00 M.—Devotional meeting, conducted by Rev. George A. Sahline, Pastor Universalist Church, Benton Harbor, Mich.

12:30 P.M.—Lunch in the church parlors, served by the women of All Souls Church.

Afternoon.

Rev. Lee S. McCollester, Pastor of the Church of Our Father, Detroit, Mich., presiding.

2:00 P.M.—The True Liberal—Rabbi Louis Grossman, D.D., Temple Beth El, Detroit, Mich.

2:45 P.M.—The Work of the Liberal Church.

(*a*) Its Educational Work—Rev. Lucy Textor, Pastor of the Unitarian Church, Grand Haven, Mich.

(*b*) Its Sociological Work—Rev. Caroline Bartlett Crane, Pastor of the People's Church, Kalamazoo, Mich.

(*c*) Its Spiritual Work—Rev. S. J. Stewart, Independent Congregational Church, Battle Creek, Mich.

8:00 P.M.—Jean Francois Millet.—A stereopticon lecture on the great French painter by Jenkin Lloyd Jones, of Chicago.

The lecture will be illustrated with stereopticon views of all of Millet's paintings. Admission 35 cents; proceeds to be applied to the expenses of the mass-meeting.

Friday, May 6th.

10:00 A.M.—Parish Problems:

(*a*) Woman's Work—Rev. Olivia J. C. Woodman (Universalist), Paw Paw, Mich.

(*b*) The Sunday School—Rev. A. W. Gould, Chicago, President Western Unitarian Sunday School Society and Secretary of the Western Unitarian Conference.

(*c*) Church Organization—Rev. T. W. Illman, Pastor Universalist Church, Bay City, Mich., President Michigan Universalist Convention.

(*d*) How to Deepen the Religious Life—Rev. A. G. Jennings, Pastor Unitarian Church, Toledo, Ohio.

Each paper to be followed by discussion.

12:00 M.—Devotional Meeting, conducted by Rev. A. K. Beem, Pastor of the Universalist Church, Lapeer, Mich.

12:30 P.M.—Lunch in the church parlors by the women of All Souls Church.

Afternoon.

Rev. E. L. Rexford, D. D., presiding.

2:00 P.M.—The Ministry from a Layman's Point of View—Prof. W. N. Ferris, Principal of Ferris Industrial School, Big Rapids, Mich.

2:45 P.M.—The Laymen from a Minister's Point of View—Rev. Fred V. Hawley, Pastor of the Unitarian Church, Jackson, Mich.

3:30 P.M.—What Churches Can Do Together—Rev. J. T. Sunderland, Pastor of the Unitarian Church, Ann Arbor, Mich.

To be followed by Rev. James Hudson, Pastor of the People's Churches at Brooklyn and Onsted, Mich.; Rabbi Gustav N. Housmann, Grand Rapids; Rev. F. W. N. Hugenholtz, Holland Unitarian Church, Grand Rapids; Rev. Lee S. McCollester, Universalist Church, Detroit, and others.

5:00 P.M.—Closing words by Rev. Leslie W. Sprague.

Friday evening, at Temple Emanuel, corner Ransom and Fountain streets.

7:30 P.M.—Rabbi Housmann and the congregation of Temple Emanuel unite in cordially inviting all attendants upon the Liberal mass-meeting to participate in a service at the Temple on Friday evening.

PROGRAM.

The Religion of Today.

(*a*) The Education of To-day—Rabbi Louis Grossmann, D.D., Temple Beth El, Detroit, Mich.

(*b*) The Philanthropy of To-day—Rev. J. T. Sunderland, D.D., Unitarian Church, Ann Arbor, Mich.

(*c*) The Theology of To-day———.

ROCKFORD, ILL. C. S. Darrow, a well known Chicago lawyer, has been out to Rockford, giving an address in the Christian Union Church (Dr. Kerr's) on "The good gray Poet," which a local paper publishes in full. It is a careful and appreciative study, and we hope other localities will be profited by the delivery of the same.

BOOKS RECEIVED.

THE MODERN READER'S BIBLE. The Psalms, Lamentations. Edited, with an Introduction and Notes, by Richard G. Moulton, M. A. (Camb.), Ph. D. (Penn.) The Macmillan Company. 2 vols.—50c per volume.

PAUL AND HIS FRIENDS. A series of Revival Sermons. By Rev. Louis Albert Banks, D. D., pastor First Methodist Episcopal Church, Cleveland, O. Funk & Wagnalls Company, publishers.

LAO-TZE'S TAO-TEH-KING. Chinese-English, with Introduction, Translation and Notes by Dr. Paul Carus. The Open Court Publishing Company, Chicago. Price, $3.00.

THE CORNELL UNIVERSITY REGISTER, 1897—1898.

A FEW WORDS ABOUT THE DEVIL. By Charles Bradlaugh, with the story of his life as told by himself, and the history of his Parliamentary struggle. With portrait. The Truth Seeker Company, 28 Lafayette place, New York. Price, 50c.

THE JOHN CRERAR LIBRARY. First, Second and Third Annual Reports.

MORRIS, ILL. Our readers have already noticed the interesting work being done in this town this winter. Morris is a typical Western town of perhaps seven or eight thousand, prosperous, active in business ways, ambitious in its schools, distracted in its religion, many churches poorly supported, a large amount of feminine anxiety and masculine indifference in regard to these churches. Early last fall a few of the business men, feeling the reproach and venturing upon their opportunity, organized for the purpose of giving the town something better and something different from the theological pabulum too prevalent on Sunday evenings everywhere. Thus a Business Men's Sunday Evening Club was organized. The co-operation of the pastor of the Congregational Church was secured, and a series of Sunday evening addresses was arranged for in that church. The opening address was given by the editor of this paper on "The Religion of Character." He also closed the course on the 17th inst. with his lecture on "The Parliament of Religions and What Next." We print a portion of the article in the *Morris Daily Post*, summing up the winter's experience, in hopes that other towns may take note and go and do likewise.

The address of Mr. Jones was particularly suitable to close the series of meetings that have been a surprise and an inspiration to the people of Morris. Never in our history has an opportunity been offered to listen to such an array of talent as the Business Men's Sunday Evening Club has given to the public during the past few months. Now that the work of the club is ended, and we look back over the field as a whole, we can appreciate what an opportunity has been afforded us. The best talent of Chicago has been here, and in a limited sense we too have had a congress of religions, and, like in the greater one, we have learned this thing: That the one great thought that has permeated every sentence of every speaker, was a plea for a higher and better condition of humanity. It was the common cry.

In his opening, as in his closing address, Mr. Jones plead for the religion of character and for unity of purpose. It was the plea of Major McClaughrey as he spoke in his strong way for the "Prevention of Crime." It was the plea of Mr. Blake that we must not substitute the history of religion for the philosophy of it. That benefit to the race can come only from a knowledge and appreciation of the great truths of Christianity, and not from a blind following of some written record. It was the key-note in the plea of Mr. White as he spoke in his strong impulsive way for honesty, for integrity, for directness of purpose, and for common sense in all things.

It was the plea of John Rusk when he told us that the predominating crime of this day is the crime of Judas Iscariat.

It was the plea of Bishop Fallows, as he separated for our consideration from all the great volume of religious writing the two great commandments and plead with us to make them a part of ourselves: "Thou shalt love thy God with all thy heart, with all thy mind, and with all thy strength and thy *neighbor* as *thyself*."

It was the hope of I. N. Rubinkam, as he appealed to us for the three great elements of a well-rounded manhood, honesty, charity, righteousness. It was the plea of Rabbi Stolz, as he stood in a Christian pulpit and plead, in his scholarly manner, for all that is highest and best in the life of man.

As it was the plea of these so it was the principal idea in the address of Celia Parker Woolley, of Rev. A. H. Laing, of J. A. Montgomery, of A. M. Judy. One and all seemed inspired with the one great hope that the race must grow from

within in sympathy and charity for each other, and thus reap the richer fruits of a higher spiritual life.

It was a great series of talks and one that will long be remembered by all who attended.

The direct route to the Hot Springs of South Dakota, famous for the cure of Rheumatism and kindred ailments, is via the Chicago & North-Western. Trains leave Chicago daily 10:30 P. M. City Ticket Office, 212 Clark St.

Preaching on the Stage.

Dr. H. W. Thomas saw the dramatization of Ian Maclaren's "Beside the Bonnie Brier Bush," and indorses the production as follows:

April 14, 1898.

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Dear Sirs:—There is a strange pathos in the writings of Ian Maclaren; strong men and women have wept when reading his "Bonnie Brier Bush;" and have hardly known why the tears would come. There is this same strong tender pathos in the Scotch people; it has made gentle and morally noble the lives that without it would have been cold and hard; with it, all have felt the charm, the open full-heartedness of these lives.

The successful effort to dramatize this work is praiseworthy; the stage settings are most beautiful; the orchestral accompaniment of Scotch airs and medleys are in keeping with the sentiment; the acting is forgetfully natural; intense often, but not affected nor overdrawn when the intensity, the deep spontaneity of the Scotch life is to be interpreted. How to do, and yet not overdo is the difficult, delicate task of the actors in such a play.

There is not in all this drama one word or suggestion that can offend the purest sense; and I felt when it was over that such a play is a relief, and must be helpful, in these days of stress when minds and bodies need rest and the heart-life asks for more sympathy and love.

(Signed—) H. W. THOMAS.

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Liberty and Life is a volume of discourses in a direct familiar style, and full of the new philosophy of the higher life. **Our Heredity** has been used by a large number of church classes and reading circles, invariably giving satisfaction—among others, in the churches of Edward Everett Hale and of Jenkin Lloyd Jones, our Ex-Editor.

Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

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FIFTH SESSION.
TO BE HELD IN CONNECTION WITH THE TRANS-MISSISSIPPI EXPOSITION AT **OMAHA**
OCTOBER 18-23 1898

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This Congress dates its origin to the memorable gathering of a few ministers who came together in one of the committee rooms in the Art Institute Building in Chicago during the session of the Parliament of Religions in 1893. It was born out of that inspiration. It is a child of that great embodiment of mental hospitality, religious feeling and prophetic outlook. Its four meetings, the first two held in Chicago, the third in Indianapolis and the fourth in Nashville, have all been characterized by this spirit. At each meeting representatives of various organizations, reaching across the lines of races and sects, ignoring the distinction between orthodox and heterodox, have spoken their mind freely concerning the great fundamentals of religious thought, and particularly the pressing duties and the unsolved problems of the present, to the satisfaction and strengthening not only of themselves but of many others.

We want to make the Omaha meeting the noblest yet. In order to do this we need your co-operation. We want your attendance, your counsel and advice so far as practical, and your financial support in proportion as you have been favored. We cannot have a great meeting adequately advertised and properly reported, without money. All money received will be invested in this direction.

The payment of five dollars constitutes one an annual member, twenty-five dollars a life member. The payment of ten dollars or more entitles any society to delegate representation. In all this wide country there are a sufficient number interested if we can reach them, to secure a great success at Omaha. The session will begin on Tuesday evening, continuing in forenoon and evening sessions until over the following Sunday, the afternoons being left open for the study of the great Exposition, social enjoyment and personal exchange. The leading minds of the nation, representatives of the college, the church, the press and the state, will be invited, and with your help will be secured.

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NULLIFICATION AND SECESSION

IN THE UNITED STATES

A History of the Six Attempts during the First Century of the Republic.

By EDWARD PAYSON POWELL.

Published by G. P. PUTNAM'S SONS, NEW YORK, Price $2.00.

The *New York Sun* devotes to its review a whole page.

The *Virginia Historical Magazine* says: "The book is replete with information and interest."

JUDGE GEDDES of Michigan says: "The clear, terse, and vigorous style in which it is written is most admirable, and will give it not only popularity, but permanent value. It is as fascinating as a novel."

JUDGE BALDWIN of Indiana, writes a long review in which he says: "Mr. Powell has made a distinct and valuable contribution to our history. The book is full of profound and suggestive thoughts, and no one can rise from its perusal any more than from that other book, 'Our Heredity from God,' without new ideas and increased respect for its author's ability and industry."

EX-GOVERNOR HOYT, chairman of the committee of one hundred on the National University, writes: "The volume should be read by all Americans. The time has come when the whole broad question of difference between North and South should be justly dealt with, and you have bravely and handsomely led the way."

B. O. FLOWER, founder of the *Arena*, says: "I am delighted with your work. Not only the last chapter which is one of the best things I ever read; but, the entire volume is eminently fair, and your grasp of the subject broad and comprehensive."

LYON G. TYLER, president of William and Mary College, writes: "I am much gratified at the great amount of judicial nvestigation, so different from the old partisan spirit."

The *Outlook* says: "Nullification and Secession in the United States is a book to be read."

The *Globe-Democrat* of St. Louis, says: "There is neither partisanship nor sectionalism in the book. Mr. Powell states that his purpose is to write as an American, and not as a Northerner of the six attempts at nullification and secession in the United States. He has succeeded in this endeavor. Mr. Powell has made a valuable contribution to history."

PROF. JANES of Cambridge, Mass., writes: "I could not lay it down until I had finished it."

JAMES SCHOULER, president of the American Historical Association, writes: "I am impressed by your vigorous treatment and fertile suggestiveness. I welcome you to this field of authorship."

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". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them—their proper field—the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

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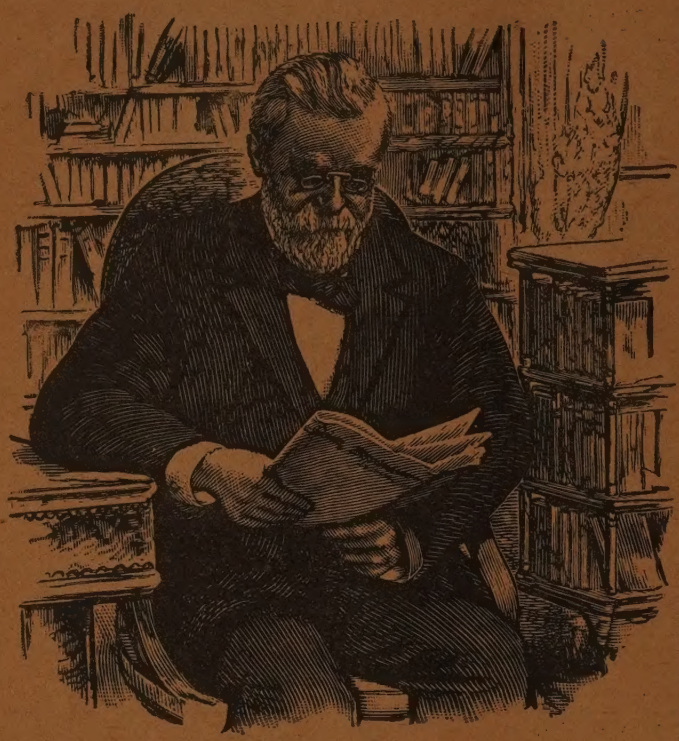

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CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

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INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana Avenue and 33d Street. M. Perez Jacobson, Minister.

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